

*Pioneer Forts
of Utah*

Enduring Legacy

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Daughters of Utah Pioneers

Salt Lake City, Utah

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The presidios were built largely to one plan: about six hundred feet square, protected by adobe walls from twelve to eighteen feet high, and supplied with an average of eight bronze cannons, which were more to impress the Indians than for real use in case of concerted attack. The "castillos," or forts belonging to them, were placed at some strategic point outside the reservation and were to bear the brunt of any attacks coming from the sea. The soldiers, whose duty it was to garrison these presidios, must protect the missions, discourage foreign encroachments, make trips into unexplored interior, and engage in forays with the Indians.

Plans for Fort Guijarros, situated on Point Guijarros some five miles from San Diego Presidio, were drawn up by the engineer, Alberto de Cordola, in 1795, but the fortification was not completed until about 1800. Timbers were sent from Monterey; Santa Barbara furnished the wheels for the ten "Carretas," while the brick and tile were made on the Presidio Hill and sent across the Bay in flat boats.

The Real Presidio de Monterey was founded June 3, 1770, and has been described by Father Francisco Palou "as facing the harbor of Monterey about a gunshot distance from the beach, situated on the brow of the Punta de Pinos, on the side of an 'estero.'" No changes or improvements had been made. It had seven cannons and was capable of annoying vessels lying in the Bay but was of little use if a landing was accomplished, and this proved only too true in 1818 when the ship of the pirate Hippolyte Bouchard landed on Punta de Pinos.

On September 17, 1776, under command of Lieutenant Jose Joaquin Moraga, the adobe ramparts of the Presidio of San Francisco were begun. By 1792, its walls were completed on three sides, being fourteen feet high and three feet thick. It was eight years before the fourth wall was finished. The military post suffered wind, weather and earthquakes, the tremor of 1812 wrecking two walls and damaging the church.

El Castillo de San Joaquin was begun in 1793 on the Punta del Cantil Blanco. It was built in the shape of a horseshoe, about 120 feet long and 100 feet wide. It mounted eight bronze cannons, but was condemned in 1793. On the Punta del Cantil Blanco, "The Castillo" was rebuilt in 1820 and mounted twenty guns, ten of which were spiked by Captain John C. Fremont in 1846.

NOTES

¹ *Utah Historical Quarterly*, vol. 9, p. 38.

² *Ibid.* p. 39.

³ *Ibid.* p. 43.

⁴ *Ibid.* p. 44.

⁵ Charles Hiltlinger and Irene Brennan, *Salt Lake Tribune*.

All other material has been taken from *Heart Throbs of the West*, Vol. 3, Kate B. Carter, Editor.



DAUGHTERS OF UTAH PIONEERS

Early Pioneer Forts



THE CONCERNS that the early Mormon pioneers faced as they entered the valley of the Great Salt Lake extended beyond those related to mastering the techniques of home building, food production, and other skills with which to maintain their lives in the new land. Their very existence might well be threatened by the presence of a native population that viewed the territory as its own and resented the encroachment of strangers who assumed supremacy over the land. The survival of the pioneers depended in great measure on their ability to withstand attacks committed against them by Indians who were bent on their destruction.

War was unknown in the valley of the Great Salt Lake until the 19th century—white man's reckoning of time. Ute, Goshute, and Shoshoni Indians of western North America made no war in this semi-arid basin. The salt lake was a natural boundary between them. An informal truce among themselves existed so that the Indians could harvest the natural deposits of salt, a basic mineral in human diet for several reasons, including food preservation and seasoning. The surrounding valley became, out of necessity, neutral territory between the tribes. Thus, the valley served as a haven even before Mormons sought sanctuary here.

In 1847 white men began permanent settlement of this sagebrush valley on the Wasatch Front. It became a place of religious refuge for thousands of Mormons, members of The Church of Jesus Christ of Latter-day Saints.

Before the arrival of the Mormons, the plant and animal life in the valleys of the Wasatch had provided the Ute

Indians with adequate supplies of food. These Indians sustained themselves largely by eating wild vegetable products and small mammals. The Utes had supplemented their livelihood by Indian slave trafficking. Captured Indians from other tribes were traded to Mexicans living in the Spanish-built settlements of New Mexico. Later, Mormon leaders became disgusted by such barterings. Territorial laws were passed to put an end to the slave trade. These official acts interrupted the traditional ways of the Indians.

Initially, the Ute welcomed the entrance of the Mormon immigrants into the valley. The Ute, however, had no idea of the impact of Mormon immigration. Mormon expansion beyond the Salt Lake Valley strained Indian relations.

By 1853 overwhelming Mormon intrusion into the land of the Ute and renewed efforts to stifle the Indian slave trade sparked a war in Utah Territory. Timpanogos Ute Chief Walkara led his band of warriors in a sporadic series of battles against Mormon settlers from Sanpete County (in central Utah) to the Salt Lake Valley. The valley of the Great Salt Lake was no longer a haven for native Americans.

In July of 1853 Brigham Young, holding the unique position of being territorial governor and president of the Mormon Church, issued general orders to every Utah community to build fortifications for defense. . . .

Mormon colonization policy was dictated by its leader. President Young held executive, legislative, and judicial powers. His word was law: "No settlement must be allowed to remain without having a substantial fort, and more whenever necessary, and the people should universally occupy them and reside in them. . . . We consider these orders as definite as they are positive, and do not expect to hear of their noncompliance or disobedience in any instance."¹

SALT LAKE CITY'S OLD FORT

With the entrance of the first pioneer company into the valley of the Great Salt Lake on July 24, 1847, preparations were begun that included the erection of a substantial fort. President Young, prior to his leaving the valley to return to the East, gave the settlers this advice: "It is necessary that the adobe yard should be secured so that Indians cannot get in. To accommodate those few who will remain here after we return [to the East], it would only be necessary to build one side of the fort, but common sense teaches us to build it all around. By and by men of means will be coming on, and they will want rooms, and the men who

build them will then be entitled to their pay. Make your walls four and one-half feet high so they can keep the cattle out. Build your homes so you will have plenty of fresh air in them or some of you will get sick after being used to sleeping in your wagons so long.

"We propose to fence in a tract of land thirty rods square so that in case of necessity the cattle can be brought inside and the hay also be stacked there. In the spring this fence can be removed, and a trench be plowed about twenty feet from the houses to enable the women to raise garden vegetables. I want to engage 50,000 bushels of wheat and the same amount of corn and other grain in proportion. I will pay \$1.25 per bushel of wheat and fifty cents for corn. Why cannot I bring glass for you, and you raise corn for me? Raise all the grain you can; with this you can purchase sheep, cows, teams, etc., of those who come later on. We desire you to live in the stockade until we come back again and raise grain next year."²

Thomas Bullock, one early entrant into the valley, wrote in his journal: "During the short space between 23rd July and 26th August, we ploughed and planted about eighty-four acres of corn, potatoes, beans, buckwheat, turnips, and a variety of garden sauce. We irrigated all the land, surveyed and laid out a city, with streets running east and west, north and south, in blocks of ten acres, divided into eight lots of one and one-quarter acre each; the streets will be eight rods wide, having two sidewalks of twenty feet each, to be ornamented with shade trees. . . . We also built twenty-seven log houses; laid off a ten-acre block for a fort, where about one hundred and sixty families can winter in, until they build on their own inheritances."²

On August 8, 1847, a meeting was held in the Bowery in which the discussion concerned the building of the Salt Lake fort. The minutes reported that President Kimball stated: "First—and in regard to building the stockade of adobies . . . the idea is to call out a company of men to be under a leader, who shall attend to that business—sixty to hoke, twelve to mold, and twenty to put up walls. I think it best to beat up for volunteers." President Young added: "We now propose to put up some log houses and plaster them up outside, perhaps build one side with logs." "Brother Kimball moved that we put the log houses on the line—seconded and carried. Brother Robert Crow moved that we have four gates, one on each side—seconded and carried."²

An item in the journal of Major Howard Egan, written on August 9, 1847, recorded: "It is fine weather this morning and Andrew Gibbons, George Billings, Horace Cushing, William King, Horace Whitney and myself, with four teams, went up

the pass about six miles from here, where we got four loads of poles and took them to the yard about a mile below here where the brethren are engaged in making adobies with which to build the stockade or fort, which is to enclose ten acres." On August 17, Major Egan added the following to his journal: "The brethren are as usual engaged today at work on the wall which, when completed, will be nine feet high and twenty-seven inches thick."²

HAPPENINGS IN THE FORT

The first Anglo-Saxon attempt to establish political self-government in the great West, and the first to try to gain statehood in the United States by people living west of the Missouri River was begun December 9, 1848, at a meeting of about fifty of the pioneer leaders of the Great Salt Lake Valley and adjacent territory. A meeting was held in the log cabin home of Heber C. Kimball, a home which was erected during August of 1847, consisting of five rooms located on the east side of the Old Fort. Because this home was the largest in the valley at that time, it was the site for nearly all civic and legislative meetings held by the leaders of the people.

The purpose of the December 9 meeting was to consider the advisability of petitioning Congress for a state or territorial government for the people who had settled in the Rocky Mountain valleys, to include also all residents east of the Sierra Nevada, then known to the Mormons as Deseret. The Legislative Council, as the group called itself, was desirous of becoming a state, as that would permit the people to elect their own officers.

At this meeting a committee was appointed to take a census of the people in the area, and another committee consisting of three members was given the task of drafting a petition to be sent to Congress asking for statehood "or such other form of civil government as your wisdom and magnanimity may award to the people of Deseret." Members of this group were Dr. John M. Bernhisel, Daniel H. Wells, and Joseph L. Haywood.

On December 23 at 10:00 a.m. the committee met and reported on the proposed petition to Congress for statehood, but the final draft of the petition was not approved until January 6, 1849. Later, a notice was given that a convention would be held on the fifth day of March for the purpose of organizing a territorial or state government. Pursuant to the notice, the inhabitants met again at the house of Heber C. Kimball in the Old Fort in Great Salt Lake City, organized themselves into a convention, and elected Daniel Spencer chairman and William Clayton secretary. A committee was appointed to draft and report to said

convention a constitution under which the inhabitants of Utah would govern themselves until the Congress of the United States should otherwise provide. On March 8, again in the Old Fort at the home of Heber C. Kimball, the Preamble and Constitution of the State of Deseret was presented and accepted.²

First School

On August 10, 1888, Oliver B. Huntington, one of the first schoolteachers in the Old Fort, wrote the following:

Editor *Deseret News*:

The first schoolhouse in western America was in the Old Fort on Pioneer Square. In this territory, the school was located in the north string near the northwest corner of the Old Fort on the site of Salt Lake City. The houses were all built as a part of the fort wall, with portholes for defense in case of an attack by Indians, and generally with a six-light window opening to the inside of the fort. The roofs consisted of poles or split logs laid close together and covered with cedar bark that grew about the marshes. Such was the general makeup of the first schoolroom, with an immense quantity of dirt piled on the flat roof as a probable protection from the rain. For a floor we had a similar but more solid material than that of the roof—hardened clay. The one window was just large enough for six panes of 8 x 10 glass; but we lacked the glass; it was not to be had, for there was no store in all this territory.

And while I think of that matter, we did not need any glass, for we had no sash; and there was no sawmill to be found anywhere west of the Missouri River. So we were wont to take some thin cotton cloth, and oiling it, or rather greasing, we would then tack it to what primitive window frames we had. Where the cloth and grease came from I can't remember. But our main dependence for light was on fair weather when we could have the door open.

For writing tables some man's wagon box was torn to pieces and laid on trestles. Seats or benches were made in the same way. Our stove was a fireplace, a real spacious liberal fireplace, in which we burned cedar or sagebrush. But we were so healthy and warm-blooded then that we needed but little outside fire to keep us warm.

Books then as now were the main objects of interest in the fitting out of a schoolroom. Could students in the B. Y. Academy see our stock or supply of books in that first school, it would afford them unlimited amusement. School books were about as useless then as one could imagine,

when preparing to leave the civilized world and plunge from persecution into the unexplored regions of the Rocky Mountains, there to find a stopping place where we could be at peace. Then, instead of books, the first great problem to be solved was: "Can we obtain a living there from the products of the ground?" The first interest was to prepare themselves with materials for the solution first of that problem, in providing a necessary outfit to move from Illinois to the Rocky Mountains.

So the Book of Mormon, Bible, Doctrine and Covenants, *Voice of Warning, Towne's Reader and Speller, Cobb's Speller, The English Reader*, Ruger's and three other kinds of arithmetics, Kirkham's and Murray's grammars, and, in fact, any kind of book that escaped the fire to keep from overloading the teams, or the perils of that long journey, were used. The room I was to teach in, in size about 30 x 40 feet, was furnished and fitted up by my brother Dimick, and in the agreement was mentioned the allowance of his board for the privilege of sending his children, together with the benefit he might prove to others. I commenced the school in November 1848, closed in February 1849, and had between 30 and 40 students.²

Christmas

By December 1847, there were over two thousand people living in the Old Fort and north and south additions. From the journals and stories of the pioneers we learn that during Christmas week the people met in the different homes and wherever possible served some kind of food. It was on Saturday, December 25, that Lorenzo Young and his wife invited guests for dinner. After partaking of the food, Father John Smith blessed the baby belonging to the Youngs, after which Jedediah Grant dedicated the pioneer house to the Lord.

After the arrival of President Brigham Young and company in Great Salt Lake Valley in the fall of 1848, permission was given for the people living in the fort to move to their city lots, but only a few availed themselves of the opportunity until the spring of 1849, when the majority of the people left.²

UNION FORT

The call to fort-up met with little success in the Mormon settlement of Little Cottonwood, later renamed Union. (Most settlers here had located on the Little Cottonwood Creek which the Indians had named Wa-ko-ne-kin.) Commencement on the construction of the fort began late in 1853. Warren Foote, a

prominent citizen of the colony, described the fort in his journal entry of December 31, 1853: "Our ward laid out a fort one mile below our mill, east of the county road leading to Utah County. It contains ten acres and is laid off in lots containing eighteen square rods . . . with two streets running east and west. This is to be walled in with adobies or earth ten feet high. Corral lots are laid off on the outside on three sides. I took one and a fraction lot near the northeast corner, and got a house up of adobas [sic] one story 16 feet by 33. Many have built in the fort and moved in. It is called Union."

Brigham Young toured the southern Utah settlements in May, 1854. On his way, he stopped at Little Cottonwood. Construction of the fort in the community lagged behind schedule. Young noticed the apparent procrastination of the settlers. He lost no time in chastising them:

"I am responsible for the counsel I give. If you want to know any more concerning it—do right; pray to the Lord, that you may have His mind revealed and may understand the truth and know for yourselves what lies before you—then you will not question these things, but will go to work and do them with all your might."

The spiritual and temporal leader of the territory had caught Union settlers sitting down on the job. This must have been humiliating to Union colonizers. We see that they soon jumped to the task of completing the fort. On July 4, 1854, Warren Foote reported: "The people are now all living in the fort. Some built large adobe houses." Later that year, Colonel George A. Smith made an inspection tour of some of the Utah settlements. His report to the Liverpool, England, *Latter-day Saint Millennial Star* (newspaper) dated November 30, 1854, states:

"Union Fort on South [Little] Cottonwood has become quite a town, many good two-story dwelling houses having been erected this season; the wall being about completed. They have a good two-story schoolhouse, forty feet by twenty. Bishop Silas Richards has succeeded in gathering all the people of his ward inside the fort wall."

Union settlers never completed the construction of the fort's north wall. They had located the northern boundary of the fort on the steep embankment of a large irrigation canal, presently Cahoon ditch which flows northwestward from Little Cottonwood Creek. The perpendicular nature of the embankment eliminated the need for a complete north wall.

Jehu Cox, the first settler of Union, donated ten acres of his farming land for the establishment of a fort. Because his ground was high and lacked water, builders of the fort dug a series of

wells, each about thirty feet deep and lined with cobblestones. . . . To supply the fort with more water, the colonizers dug a ditch three-quarters of a mile in length from Little Cottonwood Creek through the enclosure.

Settlers living along Little Cottonwood Creek (one or two miles southeast of the fort) were to be relocated in the fortified village. This action conformed with Brigham Young's orders for everyone to reside in the fort. Consequently, houses which had been built along the creek had to be disassembled log by log or brick by brick and transported to the fort. Here the logs or adobe bricks were reassembled. The houses were soon reoccupied.

Let us see how Union settlers built their orderly structure. Constructing the fort wall was a community effort. A certain footage of the wall was allotted to each family head to build. Settlers dug the foundation to a depth of about four feet. The entrenchment was then filled with a mixture of rock and clay to support the massive walls. The walls were made of rock and adobe with clay for mortar. When erected they were thirty-eight rods (east and west) by forty-two rods (north and south). The structure stood twelve feet high, was six feet thick at the base, and about two feet thick at the top. At the end of the slope, portholes (for firearms use) were placed in the wall a few yards apart. Bastions were erected on the southeast and northwest corners of the structure.

Within the enclosure residents built a large community granary. Reports from later observers said, "It faced north and south and was constructed so that a team and wagon could be driven through, unloading into bins on either side." Each family utilized a ground-floor section of the granary and stored its produce in a loft above. The granary was never locked because of the complete trust they had for one another. If a person was to run out of food or be without seed for planting, he knew he was welcome to borrow a share of his neighbor's.

Common practice in Mormon settlements was to reserve the middle of the fort for construction of a combination schoolhouse-meetinghouse. Accordingly, Little Cottonwood Ward members erected a twenty-by-thirty-six-foot, two-story "mud temple" which served for meetings and socials for both school and church. Thus, the fort served as a home and community center, as well as a protection against Indians.

The fort was inhabited by people of several nationalities. To illustrate the Union populace at this time, Ann Greenwood related the following account:

"They had come from Italy, Holland, Isle of Man, Finland, America, England, Canada, Norway, Sweden, and Wales. We got

along well together, although we couldn't all understand each other—we spoke so many different languages. All were trying to learn the English language."

The grouping of these people in the quest for religious sanctuary contributed to the casting off of prejudices and breaking down of barriers caused by different customs and unfamiliar languages. It gave the people significant reason to call their town Union.¹

PIONEER FORTS IN OTHER COUNTIES

OF THE TERRITORY

With the example of fort construction that was carried out in Salt Lake City, it became the accepted policy of the colonists in new settlements in the outlying areas to "fort-up" almost immediately upon arrival in a new location.

"The first settlers of Sanpete County fortified themselves south of what is now known as Temple Hill, and those at Tooele erected their cabins in fort style on Settlement Creek. The colonizers of Iron County located in the present city of Parowan and erected a fort on Center Creek, naming it Fort Louise in honor of Louise Beaman. Almost every little hamlet felt the need of some kind of fortification, and even after the Indians proved, in most cases, to be friendly and the pioneers were moving to small plots of their own, the counsel from Church authorities was to set aside a block or two to be surrounded by an adobe or mud wall for protection in time of need. During the Walker War of 1853 and the Black Hawk War of 1865-67, these were frequently put to good use. One of the vivid memories of people who lived through those days was of the bass drum throbbing excitedly in the night, calling the settlers into the fort for protection. Andrew Jenson said, 'By studying in detail the history of the Latter-day Saints during the first twenty years of their pioneer life in the mountains, we find that nearly every settlement of the Saints had more or less to do with fortifying against possible attacks of the savages.'"²

Following are the histories of some of the forts built in outlying areas of the territory.

TOOELE COUNTY

Tooele's First Fort

When Tooele celebrated its fiftieth anniversary in 1899, Judson Tolman, one of the first Tooele settlers, was a guest speaker. He reported that the first families in Tooele built four log cabins side by side along the north bank of Settlement Creek. Willows

on the creek partially hid the low cabins from view, and the settlers could not see approaching Indians from any direction except the west. They moved to higher ground in 1850.

The history of Tooele Stake published by James Dunn gives the following account of the building of the first fort: "As the Indians continued to annoy the people, the settlers of Tooele changed their location and built a fort to protect themselves and their animals in the summer of 1851. The schoolhouse which they built the year before was moved into the center of the new location. This new location was just outside the present Tooele City survey, built on elevated ground which sloped gently to the southwest.

"Garden lots were laid out west, and farming land northwest and southwest of the fort. The fort enclosed about three acres of land, the houses being built on three sides and the corrals on the north side. The ground was not enclosed by a regular wall, but the houses were built so close together that they practically formed a line of protection as a wall would have done. The infant settlement contained about twenty-five families at the time.

"The schoolhouse, moved to the new location in 1851, served for all public purposes for many years. The tithing office was also located in the center of the fort."

The diary of Mary Ann Weston Maughan states that a decision to build the fort was spurred by the death of James Custer at the hand of the Indians in the spring of 1851. Edward W. Tullidge recorded the circumstances of Custer's death: "In the spring of 1851, some emigrants on their way to California were assisting Ezra T. Benson to put up a sawmill at Richville [now Stansbury Park] when a party of Indians stole their horses. One of them—Mr. Custer—with Harrison Severe, Thomas Lee, and other Mormon settlers, followed them, as they supposed, to the west side of Rush Lake, but evidently mistook the route the marauders had taken.

"However, there they found a band of Indians with their families, took them prisoners and started for Tooele, but without disarming them. On the way the Indians, and consequently the guard, became separated into small squads. It appears that Mr. Custer was a little in the rear and south of the town of Tooele when the two or three Indians with him made a break in the darkness, for it was evening, and in the melee, Custer was shot. Those ahead of him soon learned the facts by the horse coming up riderless. Some men went back and found his body on a rock where it had fallen. The bloodstained rock was a witness of the event for many years. His body was taken to Salt Lake for burial."

After the killing of Custer, men were sent out from Salt Lake City to help protect the Tooele settlement while they "forted-up." Mary Ann Maughn states that "the brethren were organized in companies of ten to move the cabins into the fort." By this time, there were many more than four cabins in the settlement.

Thomas Atkin, Jr., recorded the following concerning the fort: "In the spring of 1851, father (Thomas Atkin, Sr.) and his family were sent out to Tooele to pioneer. We had one yoke of oxen, one mare, one cow. We purchased farm land and commenced to plow and sow wheat. The first meeting I attended was at Bishop Rowberry's log cabin. The dear girl the Lord was preserving for me was at that meeting, but I didn't know it then.

"A fort was built in Tooele by joining the homes of the settlers on three sides and a corral on the fourth side to guard the animals from Indians. A large meetinghouse was built in the center of the fort which served for church, school, and recreation. We helped build the first meeting place in Tooele."

On another occasion Thomas Atkin, Jr., related, "Early in the spring of 1851 my father and I arrived in the Tooele settlement. We had the intention of securing a farm to commence farming and stock-raising on a small scale. The other members of our family remained in our home in Salt Lake City. Soon after our arrival in Tooele, the settlers became convinced that a move should be made at once to protect ourselves from the hostile Indians."

The following spring—March 25, 1852—Bishop John Rowberry made a report to the *Deseret News* of conditions in Tooele. "We have built a meetinghouse twenty-four feet square, and our meetings are well attended. We have had no lawsuit nor Bishop's courts to contend with. Peace and good will prevail in our midst which causes the gratitude of our hearts to flow to the giver of all good. We have a school of about thirty scholars. We have a sawmill in operation and a grist mill building. There are a few spinning mills and looms in this place, but having no sheep, these things remain almost still. The Saints here have been subject to many inconveniences, having to pull stakes and fort, together with the repeated aggressions of the Indians at a time when most of them were making a beginning in the valleys of the mountains. Yet they show forth by paying their tithing up as fast as they can and hearkening unto the teaching of those that are sent to counsel that they are determined to endure as good soldiers."

Indians continued to harass the settlers. Thomas Atkin, Jr., described one such event: "In the spring of 1852, a messenger

visited Tooele from a stock ranch on which Grantsville has since been built. His object was to obtain help from Tooele to break up a band of Indians who were stealing the animals. Captain Jacob Hamblin, with ten of the settlers, started in the night seeking for the Indians' quarters. I was one of the company, and in our extreme poverty I and others had to ride bareback, Indian fashion, as saddles were scarce. It was a most painful and difficult undertaking."

A large drum was kept in the old log meetinghouse, and it was understood that the beating of the drum alone meant danger and for all men to assemble at the meetinghouse armed and ready for trouble. So far as is known, this was only done once when a little girl wandered from home and was lost in the canyon. John Shields walked and blew blast after blast on his bugle trying to guide her to her folks. They beat the drum in hopes of scaring off wild animals or savages who might harm her.

John A. Bevan expanded on this account. He wrote: "All the loose cattle, cows, and young stock were gathered in every night when trouble was expected from the Indians, and a guard placed over them to keep them from being either stampeded or stolen. One night in the summer of 1853, after the stock had all been gathered in, it was found that a little girl of Brother Edwards was missing, and as it was beginning to get dark, a searching party was organized. The people were called into the fort by the sound of the bugle which was understood by the settlers to mean that there was serious trouble somewhere. The men and boys turned the streams of water out of the ditches to see if the child had fallen into a stream and been drowned, but no trace of her could be found. The bugle blew blast after blast to try to attract the little girl but all to no effect. The next morning after an all-night, fruitless search, the men, armed with guns, started out again, with the understanding that if any of them found the child, he would fire his gun as a signal that the little girl had been found.

"Brother Benjamin Clegg was one of the searchers. He went up above the fort where there were some abandoned Indian brush wickiups from which the Indians had moved a few days before. There he found the little girl sitting in one of the wickiups. He was so delighted to find her alive and well that he forgot all orders to fire his gun as a signal that he had found the child. He took her in his arms and ran home to her mother who was also so delighted that she didn't think to give the signal.

"When Brother Clegg went to his home and told his wife the good news, she asked if he had given the signal by firing a gun, 'for if you did,' she said, 'I didn't hear it, and I have been

listening all the time,' 'No,' said Brother Clegg, 'I was so delighted in finding the child that I forgot all about it.' Then he went out and gave the welcome signal by discharging his gun and calling in the searchers."

Lafayette Orme and J. Alex Bevan reported that the fort did not prove to be a satisfactory protection from the Indians, for the settlers found that "the Indians could shoot into the fort from the top of Little Mountain nearby."

Tullidge wrote: "In the autumn of 1852, the Tooele settlers began to scatter out to suit their own view of convenience and interest. In the fall of 1853, a new town site was located and surveyed by Jesse Fox. The people commenced to locate on their town lots. On the breaking out of hostilities with the Ute Indians, which resulted in various losses to the more southern settlements of Utah, the people of Tooele again gathered their houses into fort form, but this time on a new survey. In the spring of 1854, the people began to construct a mud wall around their houses." This was the beginning of Tooele's second fort.³

Grantsville Fort

On June 3, 1850, Harrison Severe and James McBride crossed the Missouri River, and four months and seven days later arrived at what is now Grantsville. In March of 1851, they were forced by Indians to leave, but returned the following December with five additional families. In 1853 thirty families who were living in Grantsville, presided over by Thomas Henry Clark, began erecting a fort in which they could live and protect themselves from hostile Indians. When completed, the fort was thirty rods square. The north and west sides and half of the south side were built of tamped dirt thrown up from the outside, five feet wide at the base, eighteen inches at the top and twelve feet high. The east side and half of the south side were built of adobes on a rock foundation three feet thick at the base and twelve feet high.²

Clover Fort

Clover, originally called Shambip, was located in the southern part of Tooele County. It was surrounded by a mud wall four feet high and two feet thick. The log homes of the settlers were built within the wall, and a stockade or fort made of the largest and tallest cedar posts obtainable from the mountains was built in the center of the enclosure. Those posts were put into the ground as close as possible and tied together. Within the cedar post stockade an adobe schoolhouse was erected which was used also for meetings, amusements, and so on.

The Gosiute Indian tribe, whose chief was called Mooneye, camped on the top of Cedar Hill nearby. When the guards, stationed at different locations, discovered the Indians approaching to molest the settlers, they raised a white flag, and all the women and children fled into the schoolhouse while the men prepared for defense, arming themselves with shovels, axes, pitchforks, and their firearms. At one time it was thought that a band of hostile Indians, who later proved friendly, were about to attack the settlement. The white flag was raised and the women and children, with the exception of Mrs. R. W. Green and family, fled to the schoolhouse where they were confined for two and one-half days. Mrs. Green expressed herself by saying she would rather be killed in her home than be confined for such a length of time with such a crowd inside the schoolhouse.²

UTAH COUNTY

Springville Fort

On the eighteenth of September, 1850, Capt. [Aaron] Johnson, with the wagons containing the first families, arrived on the future site of Springville, encamped on a little bluff, and corralled their wagons. Their long journey of eleven hundred miles was over; they had found rest and a place to expend their future energies. For the last five years they had been in a state of unrest and uncertainty, and now all seemed settled so far as their wandering was concerned.

The train had "nooned" that day at Bullock's Springs, south of Provo, and about two o'clock drove down across the Big Pasture, crossing Spring Creek where it is now spanned by the Rio Grande Western Railroad bridge. The leading team was driven by Martin P. Crandall, and all arrived upon the old fort plat at 3:00 p.m. The location was one of great natural beauty, one to fill the hearts of the weary pilgrims with joy and thankfulness: the high mountains surrounding the beautiful valley, the tall grasses bending with billowy gracefulness to the movement of the autumnal breezes, the flashing, silvery lake which lay shimmering beneath the purple shadows of the cloud-crowned hills, and the bluest of blue skies bending over all, making altogether a picture never to be effaced from the memories of the delighted home seekers. The season was the beautiful and hazy autumn with its enchanting hues covering hill and dale, mountain peak and valley.

Bright and early on the morning of the nineteenth, the hardy pioneers were up and doing. While the mothers and daughters prepared the first meal of the day, the male portion of the group hung grindstones and sharpened scythes prepara-

tory to the haymaking from the wild grasses which grew luxuriantly in every direction. Axes were prepared and wagons were selected to go into the canyons for logs with which to build a fort to protect themselves, not only from the wintry snows that would soon cover the valley, but from the wild natives who then roved the land.

The fort was built on high ground and covered one and one-half acres of land. It was constructed to serve as a fortress as well as a home. There were log or block houses around the area locked together at the corners with clay roofs over all and the windows and doors opening into the courtyard. Two large gates, one on the east and one on the west, were the only means of entering and leaving. These gates were flanked by bastions at the corners so that an enfilading fire could sweep the walls in every direction. In case of an attack, the cattle could be driven into the courtyard for security. The logs for the houses were procured up the creek bottom and at the forks of Hobbie Creek Canyon, where there grew a beautiful grove of cedars and cottonwoods. The cottonwood trees entered largely into the construction of the walls of the houses, while the cedars, which grew tall and straight and would "split like an acorn," were used for ridgepoles, joists, and rafters. S. C. Perry, William Smith, and Charles Hulet took the first teams into Hobbie Creek Canyon and brought out loads of logs, one load of which was used in the construction of Mr. Smith's house, which stood in the southeast corner of the fort. These logs grew on the flat at the Forks and were of balsam.

After the work of building the fort and hay gathering were well under way, other families came in and, barely taking time to say howdy, took a hand in building the fort. All joined in, working unselfishly for the common good. Before the storms of winter set in, the fort was completed, and the pilgrims were once more in a home that would protect them from the blasts of winter and the forays of Indians.⁴

SANPETE COUNTY

Mount Pleasant Fort

On May 13, 1859, President James R. Ivie called a meeting for the purpose of discussing the building of the fort wall, and what methods to pursue. Four men were called to supervise the construction of the wall. Jehu Cox was allotted the north side, Thomas Woolsey, Sr., the west side, W. S. Seeley the south side, and John Tidwell, Sr., the east side. These captains divided the brethren into four groups, after which they were organized into companies of ten, with a captain over each ten, and work commenced immediately with rapid progress.

On July 10, Apostle George A. Smith and Amasa Lyman visited the settlement; after giving much good instruction and advice to the people, they proceeded to organize the Saints on Pleasant Creek into an ecclesiastical ward. William Stewart Seeley was chosen and ordained bishop, with Harvey Tidwell as first counselor and Peter Yorgen Jensen as second counselor. The office of president was thereby vacated, and Brother James R. Ivie felt very pleased when released from the responsibility that had been placed on him in the establishment of a colony for which he had worked so hard. As it was a pleasant place in which to live, the name Mount Pleasant Branch was adopted for the colony, giving credit to its pleasant location, beautiful mountains, fields, and surroundings.

Work continued on the wall until July 18, when it was completed, earning the distinction of being the finest fort in Sanpete County. A summary of descriptions of the fort given by Andrew Madsen, Peter Monsen, R. N. Bennett, and Peter Gottfredson follows:

"It enclosed the block later known as the Tithing Yard. [It was] twenty-six rods by twenty-six rods, enclosing about five and one-half acres of ground between Main Street and First North, and State Street and First East. It was made according to instructions and was built of native rock taken from the surface or dug out of the ground. It was laid with mud mortar. The wall was twelve feet high, four feet wide at the bottom, tapering to about two feet at the top. This wall, in order that the maneuvers of the Indians could be watched from the inside, was built with portholes every sixteen feet and about seven feet from the ground. The holes were about two feet wide on the inside and about four inches on the outside, and about eighteen inches high.

"Later, the inside of the wall was utilized for one wall in the erection of houses sixteen feet square with one porthole in the middle of the one wall of each house. There was a flat-roofed house in the northwest corner of the fort upon which the guards could stand and view the country. There were two large gates, one in the center of the north wall, and one in the center of the south wall, with a small gate adjoining it giving a thoroughfare in passing. These openings had heavy wooden gates. Small entrances were in the east and the west walls, which made it convenient, as they were not always obliged to use the same entrance. The water supply was obtained from Pleasant Creek, which passed almost parallel east and west through the center of the fort. A large bridge was erected over the stream. All corrals for the cattle were built to the north, just outside the fort, leaving a roadway between." At this time Mount Pleasant was a thriving

community of about eight hundred inhabitants with about twelve hundred acres of ground under cultivation.

Although the pioneers had plenty of hard work, problems, and trials, they also made their joys and amusements.

A few days prior to the Twenty-Fourth of July, which marked the twelfth anniversary of the arrival of the first group of pioneers into Salt Lake Valley, the people of Mount Pleasant assembled and arranged for a grand celebration. Much time and pains were taken in arranging the program and the dinner. A bowery forty-by-sixty feet, built of cedar posts placed upright and across the top and covered with fresh green willows and limbs, was erected in the southwest corner of the fort. Pitchpine wood to furnish light for the dance and the amusement in the evening was brought from the mountains by John Waldemar and Christian Widergren Anderson.

On the morning of July 24, salutes were fired at daybreak and drums were beat. At 9:00 a.m., the people gathered at the bowery. The program began with singing by the choir. (James Hansen was choir leader at that time.) The invocation was offered by Bishop William S. Seeley; there followed spirited speeches, music (vocal and instrumental), recitations, etc., until one o'clock, when an abundant meal was served. At 3:00 p.m., everything was cleared away for the amusements and dancing, which continued until two o'clock in the morning of the twenty-fifth, and with the rhythm of the music, and on the bare ground, they really did dance! The celebration was characterized all the way through by the harmony and good feeling that prevailed among the people.

On the fifth of August [1859], Bishop Seeley sent a letter with James Harvey Tidwell to President Brigham Young, asking if there were any great objections to building homes outside the fort. The following reply was received:

"Dear Brother,

"Yours of the 5th inst. came to hand this morning. In regard to your building outside of your fort upon your city lots, I still, as heretofore, deem it unwise and unsafe to do so under present circumstances. My feelings are and always have been that settlers in new and measurably small and isolated settlements should by all means build and occupy forts sufficiently strong and well-guarded to insure protection of their wives, children, and property. How long such a course will continued to be best is at present unknown, but it will be until several circumstances materially change and settlements are stronger and nearer together." ⁵

MILLARD COUNTY

Cove Fort

Both as a deterrent and as a protection against actual hostilities by the red men, the Mormon pioneers made a decisive effort to erect forts and stockades about their settlements in the early territorial period. The Walker War, 1853-54, and the Black Hawk War, 1865-68, gave continued emphasis to the necessity of an adequate system of defense.



As communities were established south from Salt Lake City, travelers found increasing safety from the perils of the road by planning their day's journey from one town to the next. However, that stretch of road between Fillmore and Beaver created problems for the wayfarer. Cove Creek was the natural site for a night's encampment because it marked the midpoint between these two principal communities. Fillmore was thirty-five miles to the north and the settlement of Beaver was twenty-five miles to the south.

Unfortunately, Cove Creek could not provide sufficient water for the needs of an entire community or it undoubtedly would have been an ideal location for settlement. The Charles W. Willden family did find the supply of water adequate for them to establish a ranch-fort there, however. The abandonment of Fort Willden in 1865 pointed out the necessity of a more permanent fortification at that vital junction.

With that view in mind, the Mormon Church purchased the property which encompassed Cove Fort in 1867. To this initial

parcel of land other pieces were added over a period of years to form the property that was eventually conveyed by the LDS Church to William Henry Kesler on August 21, 1919.

To erect the fort at Cove Creek, Brigham Young selected Ira Nathaniel Hinckley, who was then residing in Coalville. Hinckley left Coalville and joined Brigham Young on a trip south. With the group was a Brother Crosley, who had also been called to assist in the building of the fort. The company reached Cove Fort on April 29, 1867. Both Hinckley and Crosley left their families behind until suitable accommodations could be arranged.

Ira Hinckley proceeded to repair the existing facilities (Fort Willden) to house the workmen during the period of construction. Crosley returned north to move his family to the fort, but while in Salt Lake City he was released from his mission.

The assembling of skilled artisans and workmen at the site of the contemplated fort was effected by Brigham Young through a request that an adequate number of men be supplied from the wards located in the communities of Beaver and Fillmore. Arrangements were made with the workmen who came to the fort that enabled them to receive tithing credit for their labors.

When completed, the fort had twelve rooms, six on the north side and six on the south. Ten of the rooms are sixteen by fourteen feet and two are sixteen by seventeen feet. The height from floor to ceiling is nine feet six inches. A chimney in each room,



three feet wide and two feet thick, stands six feet above the fort walls. A liberty pole was set up in the middle of the archway over the main gate. On this pole the United States flag was raised. The builders also acquired a bell that was hung above the east gate. It was intended that it be used in times of trouble, but it was actually employed only to call people to dinner.

Although the area was infested with Indians, and the fort was erected for defense purposes, there were never any difficulties with the red men. The men who lived at the fort always treated the Indians kindly.

In 1872 the sporadic sulphur mining in the Cove Creek area increased. The fort became involved in the mining activity in that there were additional services provided by the residents of the fort to the miners. The fort was maintained as a hostelry, and farm products were sold to the miners. Also, some of the residents of the fort were employed in the mines.

After the Hinckley family left Cove Fort in 1890, the John Black family moved into the structure. They also became involved in the sulphur mining in the area, as did the Snow McDonald family. However, Snow McDonald worked in the mines and apparently did not run the fort as a hostelry for the miners. Shortly after a fire swept the north side of the fort, McDonald left, and the fort remained comparatively vacant until the arrival of William H. Kesler in 1903.

William Kesler and his family restored the north side of the fort and opened it as a hostelry for travelers on the road. With the advent of the automobile, a gasoline station was opened in 1916. Over the years since then, thousands of tourists have visited Cove Fort.⁶

Following is the history of Charles William Willden, early pioneer of Cove Creek and original settler of the area that became Cove Fort.

Charles William Willden, Senior

Charles William Willden, Sr., was the fourth son of Jeremiah Willden and Elizabeth (or Betty) Revel. He was born July 27, 1806, in Anston, Yorkshire, England. Those of his brothers and sisters whose records have been found are: Sarah, Jeremiah, Ann, Mary, John and Charles. There is a lapse of seven years in the record between Jeremiah and Ann, so there could have been other children.

Little is known of Charles's childhood. John was just older than he, so they must have been close. In his diary of 1869, Charles mentions John frequently. Ann and Mary had died before the Willdens came to America, and Sarah died soon after.

Charles married Eleanor Turner on January 21, 1833, in Laughton, Yorkshire, England. Their first two children, Elliott and Eleanor, were born there. Later they moved to Sheffield, Yorkshire, where Charles, Jr., was born. Little Eleanor died when Charles, Jr., was less than a month old. John, Fergus O'Connor, Ann, and Maria were also born in Sheffield.

While living in Sheffield, Charles worked as a laborer and also in the steel mills. According to family information, he discovered a way to refine steel. He was also active in politics at the time of Ireland's fight for freedom. This could have been the "tithe war" of the 1830s or the revolution of 1848.

It was in Sheffield that the family heard and accepted the gospel taught by missionaries of The Church of Jesus Christ of Latter-day Saints. Charles was baptized on August 27, 1839. His wife, Eleanor, did not receive the gospel so readily; it was more than four years, on October 15, 1843, before she was baptized. The family remained loyal and faithful to the Church for the rest of their lives.

Charles did missionary work for the Mormon Church from May 1844, until he came to America in the fall of 1849, traveling from town to town on foot. In his diary he said that he traveled for the gospel from May 1844 to March 1847, almost entirely on foot, 1,139 miles total.

The Willdens, along with hundreds of other converts, had the desire to gather to Zion, but money was scarce, and they had little with which to make the trip. By obtaining some money from John selling his watch, and making other sacrifices, and with much faith, Charles was able to provide for his family's journey to Zion. They slept on the docks at Liverpool for five days before they went down the river to the ship *Zetland*, and, on November 10, 1849, they set sail.

After having been on the water for six weeks, they landed in New Orleans on the day before Christmas, December 24, 1849, with only one farthing and a few hundred pounds of oatmeal which Charles had obtained from persons who were going to throw it overboard. Part of the meal was sold for one cent a pound to help Charles pay for his family's passage up the Mississippi River to St. Louis.

The Willdens stayed three months in St. Louis where Charles and his older sons worked to get funds to continue their journey. Many of the Saints had to find work along the way to buy food and clothing for their families. The Willdens left St. Louis on April 12, 1850, on the steamer *Corry*, and sailed up the Missouri River to Council Bluffs, Iowa. They arrived at that new settlement on May 4, 1850.

At Council Bluffs they bought a farm from a man by the name of Solomon Walker. It consisted of fifty or sixty acres and had two small houses on it. Mr. Walker sold it to them for the small sum of twenty dollars because he was anxious to get to Salt Lake City. The Willdens stayed there about two years, planting and harvesting corn and wheat. This work was done by hand, for they had no team or machinery.

In the spring of 1852, Brigham Young sent out a proclamation for all to gather in Zion. So the Willdens, as well as other Saints, worked hard getting out wagon timber for a man named Montieth. For their work he rewarded them by making them a wagon in which to travel to Utah. They started for Salt Lake City on June 2, 1852, crossing the Plains in the third company of Captain Thomas C. D. Howell.

After they arrived in Salt Lake City, Charles made a deal with Lorenzo D. Young to be his farmer, but as soon as Lorenzo learned he was Charles Willden, he asked if he was the Charles Willden who was a steel refiner by trade. Being answered in the affirmative, Lorenzo said that he had heard his brother Brigham speak of Charles and rather expected that it was his brother's intention for him to go to Cedar City, then known as Coal Creek, to work in the iron industry there.

Charles went to Brigham Young, who called him to go to Coal Creek, and suggested that he get his family settled there and provided for, preparatory to his commencing work in the steel refinery. After staying in Salt Lake City for four weeks, the family left for Coal Creek, arriving there on October 29, 1852. While en route they camped one night at Cove Creek and as Charles looked over the valley, he remarked what a lovely place it would be in which to settle. However, he proceeded to Coal Creek in obedience to his call.

According to any available history, the Willdens took the first sheep (ten in number) into Iron County. It wasn't long until nearly every family in the county had from one to ten sheep in their backyards. These sheep not only provided meat for them, but also wool which was spun and woven into cloth and knitted into socks.

The iron works had the first general store south of Salt Lake City. Tithing was paid through the store. As currency was very scarce, most of the trading was done on a produce exchange.

Soon after the Willdens arrived in Coal Creek, Charles contracted to take the town herd of two or three hundred cows to pasture for one cent a head per day. The people would take their cows to a common corral; from there John and Fergus would take them to the surrounding country and foothills to graze for the

day. They kept the herd all the rest of the winter of 1852 and 1853. The boys had nothing but bran bread to eat for one month. In the spring they dug roots and gathered grass on which to subsist. The herding had to be done, rain or shine, wind or snow, over rocks, hills, and prickly pears. They were barefooted most of the time. Times were especially hard that first winter, and they had to dig segos and other roots for food.

A daughter, Louise, was born to the Willdens on December 15, 1853, in Coal Creek.

When the Willdens arrived in Coal Creek, the settlers were building their log houses in the form of a one-hundred-yard-square fort, with a stockade, an assembly court, and a liberty pole in the center. The town plot was surveyed inside its proposed walls and men drew for lots. The little fort was abandoned, and the houses were moved and rebuilt on the new site. The fort walls were to be of adobe, ten feet high and three feet thick, on a stone foundation, and taper to one foot thick on the top. The Willdens, along with the other settlers, put all the time they could on the construction of the walls, but the iron works and their farms demanded attention, too, and the fort walls grew slowly.

The streets inside the fort were six rods wide and the avenues three rods. There were 120 lots four by ten rods. The southeast quarter was fenced into a public square, in the center of which the liberty pole stood. There was also a public meeting-house.

When the Walker War broke out, work on the fort was pushed vigorously. In the spring of 1854, everyone moved into the new Fort Cedar. This fort was a mile northwest of Cedar City.

In 1856, Cedar City was laid out in blocks and lots, and the men drew lots. Charles built a four-room house facing west on his lot. Each room had a fireplace. There was a hall between the two front rooms that opened into the kitchen. Between the kitchen and the other room was a small service room. There was a porch across the east with a dirt floor. In the backyard was an adobe granary with a cellar underneath.

By 1859, the iron works had failed, and great numbers of people moved away to seek new homes. The Willdens moved to the badlands, or sinks, of Beaver, then called Lower Beaver. They arrived there on Sunday, March 24, 1859. Here Charles and each of his four sons—Elliott, Charles, John, and Fergus—took up twenty acres of land.

Many times Charles had thought of making a home on Cove Creek, and when their land in Beaver proved to be poor, Charles bought 160 acres of land there. In the fall of 1860, with no finan-

At the river they were met by a band of Ute Indians who refused to allow the white men to go into their hunting grounds. After some discussions carried on through Dimick B. Huntington, the interpreter, the white men entered into an agreement with the Indians. They swore by the sun they would not drive the Indians from their lands, nor take away their rights.

On the third of April settlers commenced building "Fort Utah", located about 40 rods north of Center street, and twenty rods east of the Lake View or lower county road, approximately forty-five rods to the southeast of the wagon bridge across Provo River. It consisted of a stockade, fourteen feet high, with log houses inside, and an elevation in the center called a bastion, on which was placed a cannon commanding the surrounding country. The fort ran east and west, its dimensions being about twenty by forty rods. There were two windows for each room, one to the front, and the other to the rear. As the settlers had no glass, coarse cloth was used as a substitute in the windows.

There were gateways at the east and west ends of the fort; and at the southeast corner was a large stockade corral, in which the cattle were kept at night. Within the corral was a guard house. The logs for the fort were obtained from Box Elder Island, a forty acre tract lying between two channels of Provo River, about a mile west of the fort. Box elder was preferred to cottonwood as building material on account of its greater durability.

For many months the Indians were friendly to the settlers but were a source of great annoyance as they were great beggars and the pioneer supplies were meager. In September travelers on the way to California traded guns and ammunition to the Indians for horses. This proved to be unfortunate for the settlers at the fort, for now the Indians were equipped with war supplies.

They became less friendly, stole cattle and wheat from the fields and molested the boys and men while they were getting wood from the river banks. The settlers tried to frighten the Indians, but they were not afraid.

By the beginning of February 1850, conditions were so serious at Fort Utah that Captain Peter W. Cownover, who succeeded Captain Hunt in command of the militia, was sent to Great Salt Lake City to confer with Governor Brigham Young and solicit military aid from the provisional State of Deseret, which by this time had been organized. Captain Cownover was accompanied by Miles Weaver. After serious consideration by the government agents and church leaders it was decided to send 100 military men to assist and protect the settlers at Fort Utah and other new communities. The troops under command of Captain George D. Grant and Major Andrew Lytle arrived at Fort Utah, February 7th.

The Indians and soldiers had several more encounters, several battles were fought. The last encounter being at the south end of Utah Lake. The battle took place on the ice and it was a very serious affair. The white men, however, escaped injury while almost all the Indians participating were killed. A peace parley was held with the Red Men who survived. The parley was long and the Indians were slow to make peace. After the Indian's wrath was somewhat appeased the white boys divided

their dinner with the redskins, and smoked the pipe of peace; after which all proceeded to the fort. A large ox was given to the Indians and peace was declared.

There was a heavy snowfall in the valley during the winter of 1849 and '50. At one time the snow was over two feet deep.

The spring was late, and the experiences of the summer before having shown that the land at the fort was wetter and colder than land further east, in April 1850, the stockade and houses of Fort Utah were moved to the north west corner of what was afterwards known as the "adobe Yard" and is now the Sowiette Park.

Marker Number Twenty-Three

FORT DESERET

Deseret, Utah

Erected September 25, 1937



"Erected as a defense against Pahvant Indians in the Black Hawk Wars by 98 men, (Wm. S. Hawley and Isaac W. Pierce, foremen; John W. Radford, Supt.) in 18 days, completion celebrated July 25, 1865. The fort is 550 feet square, bastions at N.E. and S.W. corners, gates in the middle of each wall. Made of adobe mud and straw mixed by the feet of oxen. The walls built on stone foundation when completed were 10 feet high, 3 feet wide at base and 1½ feet at top. — Fanny Powell Cropper Camp." (Marker Inscription)

FORT DESERET

Frequent raids by Pahvant Indians caused the settlers to ask for protection. They were instructed to build the fort. The men chose up sides, with Isaac Pierce and William S. Hawley as captains, and John W. Radford as superintendent. The losing side was to give the winning side a supper and dance. One side completed its work in nine days, and the other in nine and a half days, however, part of the wall built by the winning side fell down, so it was called a tie. Work was commenced in the latter part of June and completed early in July, 1866.

The mud and straw mixture, of which the walls are made, was made by plowing a trench, turning water into it and throwing in straw from the plentiful wheat crop of that year. It was mixed by tromping oxen. The walls were from ten to twelve feet high, three feet across at the base, and eighteen inches across at the top. They were built on a lava rock foundation. Bastions were placed at the northeast and the southwest corners, with portholes giving a view of all the walls. The fort was two hundred yards square.

cial aid or manpower backing, the Willdens built an adobe house on the south bank of Cove Creek and enclosed it with a corral and a cedar post stockade. The posts were placed so close together that they formed a solid wall.

Willden's Fort, as their site was known for the next few years, afforded food, rest, and protection from the Indians to weary travelers who were passing through. It was built seven years before the rock fort which stands on the site that is known as Cove Fort.

In 1867 President Brigham Young called Ira N. Hinckley to head the building of a rock fort on the land at Cove Creek. Men were called to help with the construction, and Charles Willden and some of his sons worked diligently on the rock fort, living in their old home during that time.

The last remains of Fort Willden were leveled off in 1948 or 1949 by the Kesler family, who had owned Cove Fort since 1903.⁷

Deseret Fort

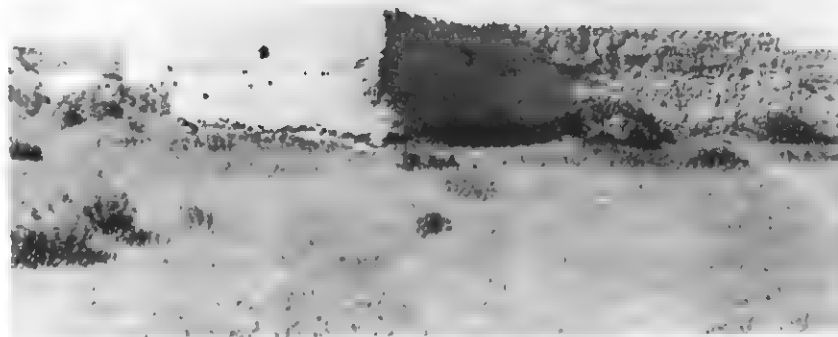
The old pioneer fort at Deseret in Millard County was built in June of 1866. It was very important to the early settlers of West Millard County in their defense against the Indians. The outbreak of the Black Hawk War in 1865 made the construction of the fort mandatory. The Pahvant Indians frequented the area in the Sevier River Valley and by their depredations made life and possession of property precarious for the early settlers.

The following quotation is taken from the memoirs of Thomas Waters Cropper: "The Governor of Utah Territory applied to the United States government for troops to help protect the people and their property. As the Civil War was going on at the time, the United States government sent back word that the governor of Utah would have to raise a militia for the protection of its own citizens.

"We at Deseret were organized into two companies of militia under the leadership of Benjamin H. Robison, with John Hunter captain of infantry and William S. Hawley captain of cavalry. Thomas W. Cropper was first lieutenant and adjutant. We were required to muster twice each month and to keep guards out at all times. All small settlements unable to protect themselves were ordered to move into larger settlements or build forts. It was soon found that the settlers needed more protection, and even the militia and guards were inadequate.

"We called a mass meeting at which it was decided to build a fort. Four captains were appointed to take charge of its construction. They were William S. Hawley, Isaac Pierce, Nathan

Pierce, and Thomas W. Cropper. The captains chose up sides and divided the available men as evenly as possible, choosing, down to sixteen-year-old boys, sixty-four all together.



"I was captain of the rock haulers on one side. It was decided that the fort was to contain two acres of land, divided half and half by two heavy gates made of sturdy native wood. Each company was to build half the wall, extending from one gate around to the opposite gate. Twenty-foot bastions were built in two corners with portholes from which defenders could command all four sides of the fort. A foundation of lava rock was laid one and a half feet high and three and a half feet wide. The walls were built ten feet high, sloping to about a foot in width at the top. They were made of mud and straw. A large ditch was made through which water ran right up to the fort site. We plowed the ground, threw straw on it, and flooded it with water, then oxen were driven over it back and forth, around and around, to mix the mud. Men and boys also walked up and down in the mud. When the mixture was the right consistency, the men threw it onto the foundation with pitchforks."

The days were long during midsummer and the men took advantage of every hour of daylight. Both sides worked feverishly to complete the fort, spurred on by two incentives—the fear of imminent attack by Indians and thus the need to finish the fort at the earliest possible date, and the desire to win the

contest and show their prowess to the rival builders. The fort was completed in nine days, with Hawley's side winning, as part of the wall slipped on the side that Isaac Pierce's men built. The celebration that followed was attended by Colonel Callister and many others from Fillmore.²

IRON COUNTY

Paragonah Fort

As the pioneers settled Parowan, they quickly saw the agricultural possibilities around the stream of water coming out of Red Creek Canyon. In 1851 the Hall brothers, Job and Charles, traveled to the area and measured off forty acres of land in the marshy lowlands. They planted and harvested that year, traveling back and forth from Parowan Fort.

The next year more men joined them and continued to clear and plant the area. Soon they brought their families and made homes, starting the little town of Paragonah. Its name came from the Indian word meaning "many springs or marshes," and the original pioneer spelling was Paragoonah.

In July of 1853, when the Indians became troublesome, the settlers were advised to return to Parowan for protection. The homes were torn down or moved to Parowan. Later, when Brigham Young came through the area, he called the settlers to return to Paragonah and build a fort. He selected a spot just north of the previous settlement and dedicated it as the site where the fort should be placed.

In the spring of 1855 men did return. They prepared adobes, and the fort was built by placing this material on a rock foundation. Orson B. Adams was the presiding elder and leader of the company; he also supervised the building of the fort. Other men who returned were John R. Robinson and his son Richard A., John Topham, Marius E. Ensign, Robert E. Miller, Job Hall, Charles Hall, Joseph Barton, Samuel Barton, Orson Adams, John Prothero and his son Jonathan, and Benjamin Watts. Others came later.

The fort at Paragonah was one hundred feet square and two stories in height, with only one entrance. The lower walls were three feet thick and the walls of the upper story were two feet thick. It took approximately 374,000 adobes to build the lower story. There were no windows in the outside walls of the lower story, but in the upper story several were inserted which served as portholes. The dwellings were connected with the inside of the fort walls and extended all round the fort, each facing the center. Each family was given enough rooms to accommodate

the number of its members. The northeast corner was a large room that served as churchhouse, schoolhouse, and amusement hall.

Although the fort was not completed until the second year, the pioneers lived in it quite comfortably the first year.

A large corral was also built with adobe walls. It was a block from the fort. The men took turns guarding the cattle there at night and herded them to the meadows or bottomland during the day.

The pioneer amusements were limited but heartily enjoyed. Every Thursday evening the settlers met in prayer meeting. They held spelling bees, and the women had spinning bees. School was held for about three months of the year. The first teacher, Mrs. Carter, took payment in anything she could use that the settlers could spare.

There was not yet a ward organized, and each Sunday morning the settlers could be seen leaving the fort to travel the four and one-half miles to Parowan to worship their God.

The settlers, living as one big family, were united in their work. The men, when going to the canyon for firewood, went in squads of six or eight and were always prepared for attacks by unfriendly Indians.

Those families who lived in the fort were: John Topham, John R. Robinson, Benjamin Watts, Orson Adams, Job Hall, Charles Hall, John Prothero, John Williamson, Grandma Sally Barton and her sons, Marius E. Ensign, William Robb, William Gingel, William E. Jones, Silas Smith, and Timothy Robinson.

The Paragonah fort was considered one of the strongest and safest in that section of the country. In about 1860, a townsite was selected and measured off. After living in the fort in safety until 1862, the people left its protective walls and built homes on the townsite.⁸

Fort Cedar

In November 1851, thirty-five men from Parowan settled in the Cedar City area and made a temporary fort of wagons placed in rows, the fronts covered with sagebrush weighed down with dirt to form a wall higher than a man's head and thick enough to stop an arrow. As spring came and the wagons were needed, a better fortification was planned, and work commenced. In 1853 a fort one hundred rods square was built, with walls three feet thick at the base, nine feet high and one foot wide on the top. A city plat of 120 lots was laid out inside the walls.

Of the 455 inhabitants of Cedar Fort, approximately 130 were men and boys physically able to help with the construction

of 6,600 feet of massive fort wall. On New Year's Day the gates were hung, the entire project having been completed in one year's time. The people had a small band led by James Haslam, and a good choir led by Robert Wiley. Church services were held regularly on Sunday and on Thursday evening, which kept the people in good spirits.

In May of 1854, President Young visited the group and noted that the fort lay directly in the path of an enormous flood area. He looked carefully over the whole area and advised the people to move out of the direct path of such a dangerous place. He stood on the corner of the Isaac Haight property, the creek behind him cut deep in that big bend, and said, "Build south and west of this spot but build no farther north." He advised them to lose no time in moving.²

Johnson's Fort

(Enoch)

Joel Hills Johnson, another great colonizer, was born January 12, 1802, at Uxbridge, Massachusetts. As a boy he lived in Vermont, Kentucky, and New York. He invented and patented a machine for cutting shingles that was used throughout the United States.

In the fall of 1830 he moved his family to Amherst, Ohio, where he met some elders of the LDS Church. Joel was baptized in June, 1831. He was a special friend of the Prophet Joseph Smith and was with him when the Word of Wisdom was revealed.

Joel came to Utah in October, 1848, and located at the north of Millcreek Canyon, where he served as bishop of that ward, as justice of the peace, and as a member of the legislature of the State of Deseret in 1848-50.

He was called to the Iron County Mission in the fall of 1850, and sent his two older sons with outfits loaded with farming tools, seeds, and an iron mill saw. Joel Johnson came in the spring of 1851 with his family and cattle.

He went farther southwest with a group that was exploring the country, and when they came to the green, grassy meadows at what was to become Enoch, he put out his arms and said, "Mine, all mine."

In the summer of 1851 Joel was called by George A. Smith to take his family to a nearby area and build a big stockade to help take care of the cattle from both Parowan and Cedar. It was called Johnson's Spring. Others came, and by December, 1852, there were seven families living at Johnson's Spring. In 1853, during the Indian War, they were ordered to return to Parowan

and Cedar to the protection of the forts. They returned to Johnson's Spring the last of May, 1854.

In the summer of 1852, James Dalley and his wife, Emma Wright, William Dalley and wife, Mandana Hillman, Labon Morrell and wife, Permelia H. Drury, left Council Bluffs by ox team in Daniel McArthur's company and arrived in Utah October 24, 1852. The Dalley brothers settled in Pleasant Grove and Labon Morrell in Springville. President Young called Labon Morrell to the Iron County Mission and he persuaded him to call the Dalley brothers. After arriving in Cedar City in 1854, they were sent to help build the fort at Johnson's Spring. Thomas P. Smith and James W. Bay were also called to help erect the fort. Other settlers came later in 1854 and helped in the building of the fort. It was built about one-quarter mile west of the bench where Joel H. Johnson first settled.

The fort was ten rods square, and the walls were made of large adobes of the heavy clay surrounding the place. The bottom of the wall was two and one-half feet thick and eighteen inches at the top; it was nine feet high. Five adobe rooms were built in a row on the west side of the fort. The fort wall answered for the outside wall of the rooms. A two-story dwelling house was built in the southwest corner of the fort. All windows and doors were on the inside walls. A large two-story building called the bastion was built in the southeast corner of the fort with portholes to be used in defense against the Indians. The building was large enough so all people living in the fort could gather there for protection in time of danger. Sheds and corrals were built on the east side of the fort. On the west and north sides were built a granary, blacksmith shop, and chicken coop. All of these buildings, even the corral, were inside the fort.

On the north side of the fort was a high gate made of large logs. On the south side was an opening about six feet high and four feet wide for people to go in and out. This led to the ditch of water that ran by the south side. These two openings were the only ones in the fort. A well was dug in the center and the water was used for drinking and sometimes for other culinary purposes.

On the outside, to the west of the fort, an apple orchard was planted and a space reserved for a vegetable garden. Another orchard was planted on the east side. No better varieties of apples were grown anywhere than these two orchards produced. On the south side of the fort was a farm that was irrigated by water from the springs on the east. On the north were many acres of good pastureland. Cottonwood trees were planted on the south, east and west sides of the fort. This was an ideal place for dairying.⁹

By 1859 the Indians had become less troublesome, and Labon Morrell and the Dalley brothers, who had long been eyeing the fertile land on the east foothills, moved their families to this summit between Cedar Fort and Parowan, appropriately naming the place Summit. Other families also drifted away.

And Johnson's Fort? As with so many other early fortifications, eventually there was nothing left to show it had ever existed. The little hamlet called Enoch now marks the spot, and only in the memories of the few who saw it before it crumbled into nothingness is there an assurance that it once stood, fearlessly guarding the precious cattle belonging to the early settlers of Iron County.²

WASHINGTON COUNTY

Fort Harmony

In December 1852, George A. Smith wrote from Parowan, Utah, to the *Deseret News*: "On the first water south of the rim of the basin in Washington County, attached to Iron County, John D. Lee and Elisha H. Groves and company are building a fort on Ash Creek called Fort Harmony. Fifteen men capable of bearing arms, fifty-one loads of lumber have been taken from Parowan, and teams are constantly employed building the fort. One of the first rooms erected is intended for a schoolhouse. The fort is well located for military purposes and commands the springs and about ten acres of land on the creek. It is about ten miles north of the Rio Virgin, which is inaccessible to teams until a road is worked at considerable expense."

In 1852, Orson Pratt had visited the first town site, which was farther south. He didn't think there was enough land for the new colony, so he rode over the ridge looking into what is now Dixie. He then rode a few miles northwest and inspected Ash (Harmony) Creek and Kanarra Creek. With his engineering instruments he located the best place where the two streams would supply water for a larger area. This was called Fort Harmony.

The next day, Sunday, at a sacrament and testimony meeting, John D. Lee was called on to express himself. These are his words: "Brethren, we are called upon again to found a settlement in these valleys of Zion. It is our mission to subdue the earth and reclaim its waste places. This is a beautiful valley with a good, rich soil and an excellent climate. It is much earlier than Parowan or Cedar. The scenery about us is magnificent and inspiring, and these mountains will be our fortress of protection and defense against our enemies. This will be the southern

boundary of Zion, and we will build here the southern outpost of the Saints. May the Lord help us build it strong and well. Amen."

The settlers surveyed a fort one hundred yards square and built a rock foundation for the mud wall. The wall was three feet thick at the base and one and a half feet thick at the top. Half of the wall to the east was twelve feet high and to the west twenty-four feet high. The houses were built against the wall; the ones on the east were one-story homes, the ones to the west were two stories. There was a guard walk above the roof all the way around, with portholes every few feet. President Brigham Young said Fort Harmony was the best built fort in the Territory. A well in the fort supplied water for culinary purposes.

Rufus C. Allen, upon returning from a mission in Valparaiso in South America with Parley P. Pratt, was called to head the Southern Indian Mission with headquarters at Fort Harmony. Jacob Hamblin, Amos C. Thornton, David Tullis, Prime Coleman, Thales Haskell, Lorenzo Roundy, William Henefer, Augustus P. Hardy, with Hyrum Evans as interpreter, were all missionaries to all the southern Indian tribes.

The missionaries worked diligently with the Lamanites; they taught them, prayed with them and told them about the book they had that was about their forefathers. They administered to their sick, and the sick were healed. They baptized some of them and told them: "Now you are Mormons. You must not steal and fight, but be good."

With the coming of Johnston's Army in 1857, all the missionary work with the Indians ceased. The excitement at the time of the Mountain Meadows Massacre only made things worse, so the Indians were left alone, but they were still treated kindly in all the settlements.

Through January and February of 1862, heavy rains came for twenty-eight days; during all of this time, the sun was never seen. The heavy adobe walls were soaked clear through and on February 7, 1862, they collapsed, killing George A. and Margaret Ann, two children of John D. and Sarah Caroline Lee.⁹

WEBER COUNTY

During the years 1851-52 home seekers continued to arrive in Weber County, and they contributed their share to the pioneer life and growth of the northern settlements. But an event occurred in July, 1853, which interfered to a certain extent with the regular routine of land settlement. Chief Walker led his Ute warriors on the warpath. The trouble began in Utah County, and during the following nine months raged in Utah, Juab, Sanpete, Millard, and Iron counties.

Bloody violence was avoided in Weber County. But fear that the natives might make attacks on the inhabitants of that region induced the settlers to act upon the advice that Governor Young had long been giving them to concentrate in towns for safety and to build walls about their settlements. During this period, two forts were constructed in the outlying sections of Ogden, and a Spanish wall was erected around the city proper.

Mound Fort

The settlers north of the Ogden River, in the vicinity of the present Twelfth Street, constructed in 1854 what was known as Mound Fort. It enclosed the district from the present Twelfth Street to Ninth Street, and from the west side of what is now Washington Boulevard (State Road) to the west face of what was known as the Mound. The west slope of the mound was very steep. With a small amount of work, it was cut down to present a precipitous face about ten feet high. To strengthen the west side still further, a breastwork, perhaps three feet high, was erected along the top of the mound. From behind that fortification, a rifleman could observe the surrounding country; and in case of an Indian attack, he would be in an advantageous position. A mud wall nine feet high, three feet wide at its base and sixteen inches wide at the top, was built around the other three sides of the enclosure.

A spring which furnished water for culinary purposes was located in the center of the fort. One of the houses in the enclosure was used for school. It was a small log cabin which stood below the mound at about Ninth Street. The first teacher was Ellen McGarry. Others who taught there later were Miss Judkins, Francis Porter, Mrs. Chamberlain, and William Barker. Sunday School was taught in a frame building which had been erected for a store, Robert Winter being the first teacher. There was also an adobe building used as a store, with a distillery in the rear, that is, until the owner of the distillery was forced by law to close it down. Among the families that lived within the fort were Ambrose Shaw, Joel Terrell, Charles Dana, William Barker, and Henry Kemp. Finally, when more settlers moved into Weber County and the Indian threat diminished, the fort as a military establishment fell into disuse.

[Bingham Fort was included in the previous chapter.]

Ogden City Fortified

In 1854 the people of Ogden decided to build a wall around the main populated portion of the city for the protection of the women and children who were ungarded when the men were working in the fields. The project, in addition to this need, would

give work to citizens seeking employment. But construction did not progress rapidly at first. When Wilford Woodruff visited Ogden in December, he reported: "The city wall will enclose one mile square and is to be built of earth eight feet high, three feet wide at the bottom and eighteen inches at the top; but very little is yet built."

The city council, furthering the project, passed an ordinance on February 17, 1855, which declared that there should be built about the city plot "a wall six feet wide at the bottom, eight feet high, and thirty inches wide at the top, to be built of good material of earth and stone, with stone foundations on lowland fifteen inches high under each side of the wall." The wall was to contain four gates, "one north and south on Territorial Road, one east of the first street south of Public Square, and one west on the same street." When completed the fort was to enclose all the region within what is now Madison and Wall avenues, and Twenty-first and Twenty-eighth streets. Wall Avenue received its name from the west wall of the fort.

No more than half of the wall was ever completed, nor was it ever needed against Indian attacks. However, the settlers believed that the fort had made a great impression on the red men in helping to convince them that the best course to follow was to remain at peace with the white men. The building of the walls cost the citizens of Ogden in the neighborhood of \$40,000. The money was raised by taxing the property owners ten dollars for each city lot, and by placing a poll tax of ten dollars on each able-bodied man of the community over eighteen years of age. Since money was very scarce and labor was what was most needed, the tax was paid primarily by labor.¹⁰

UINTAH COUNTY

Fort Jericho or Hatchtown

(Vernal)

In the spring of 1878, Jeremiah Hatch came with his brother Abram C. Hatch to the place where Vernal now stands. He was a man of great influence with the Indians and had been called by Brigham Young to be the Indian agent in the settlements of Utah. He spoke several Indian languages and was a peacemaker between them and the white people. Jeremiah was just and fair in all his dealings with the Indian tribes. He was kind, but a man without fear, and he treated all the Indians as his brothers. They called him "Uncle Jerry."

During late September of 1879, the Meeker, Colorado, massacre occurred at the White River Indian Agency. Indian carriers

brought word of the uprising to the Uintah Utes, asking all the young bucks of the Ute tribe to help exterminate all the white residents between Whiterocks and Meeker, Colorado.

The Uintah chiefs were very friendly with Jeremiah, and they sent a delegation to warn him of the danger. This delegation was headed by Yanks, the stately, brilliant grandson of Chief Arrapeen, noted peace chief of early Utah history. With him was the elderly Chief Tabby. They reached the Ashley Valley in the middle of the night and held a conference with Uncle Jerry and Israel J. Clark. The chiefs' advice was for the settlers to build and move into a fort as soon as possible, and to prepare for armed defense, if necessary.

Taking this advice, the settlers constructed a hastily built fort. It occupied the place that is now Main Street in Vernal, or U.S. Highway 40 that runs east and west through Vernal City. Material of all kinds was used in the construction of the fort. Cedar posts were used for buttresses between the buildings. Many of the settlers tore down the cabins they had built on their homesteads and moved them inside the fort. The cabins were placed in a square facing inward. Most of them were sixteen by sixteen feet with a sixteen-foot buttress between that afforded a good place for fighting the Indians. Jeremiah Hatch's cabin was the last one to be rebuilt inside the fort and the only one with a wooden floor, commonly called a puncheon floor, made by hewing logs into squares and placing them side by side on the ground.

In an attempt to supply the settlers with water, a well was dug in the center of the enclosure. They dug down sixty feet but failed to strike water. Digging the well was a very hard task, for the only tools available were a hand shovel and a bucket tied to a rope for removing the dirt as the well became deeper. The closest available water was a streamlet which had been turned down a gulch about five-eighths of a mile below the fort. From the fort a beaten path was kept open through the winter, and water was carried by hand for the use of the settlers. Additional water was hauled by team and wagon from Ashley Creek to the north and east of the fort.

In January, 1881, the first one-room log schoolhouse was built inside the fort. Charles Claymore Bartlett was the first teacher and also first county clerk. Miss Kate Ashton was the teacher in the summer of 1881.

This small community of fort houses was first called Jericho, then Hatchtown in honor of Uncle Jerry Hatch, who had done so much to make peace with the Indians and to keep things

going for the settlers inside the fort. Jeremiah didn't like the name given the fort, and it was changed to Vernal.¹¹

NEVADA FORTS

FORT LAS VEGAS

At a general conference of The Church of Jesus Christ of Latter-day Saints held in Salt Lake City, Utah, on April 6, 1855, a large group of missionaries were called to make settlements in different parts of the territory then held by the Mormons. Thirty men were assigned to settle at Las Vegas, which, at that time, belonged to the Territory of Mexico. These missionaries left on May 10 under the leadership of William Bringham, and headed south over the old Spanish Trail. They had to travel slowly because the company was made up of forty wagons with ox teams, fifteen cows, and several riding horses.

This mission had a two-fold purpose: 1. To teach the gospel to the Indians. 2. To establish a half-way station between Utah and the California settlements.

On Thursday, June 14, thirty-five days after leaving Salt Lake City, the company arrived at Las Vegas and established a camp near a creek running through some meadow land. The men built a bowery and held their first religious service on Sunday the seventeenth. On the eighteenth, they commenced their labors—laying off the fort and the farming sections. The fort was located on a slope of the bench a few rods from the creek. The gardens were laid off just below the fort in plots of a quarter-acre each. The farming land was cut into fifteen lots of five acres each. Clearing the land and planting began at once. A large corral and stockyard were fenced.

The fort was 150 feet square and built of large sun-dried adobes on a foundation of stone. The walls were fourteen feet high, two feet thick at the base, and one foot thick at the top. About six feet from the ground were peepholes, to be used for observation in case of trouble. Residences were built inside the fort, and by November the families who were to stay for the winter had been moved into more comfortable quarters.

A treaty was made with the local tribes of Indians which gave the missionaries permission to make a settlement on their land. The missionaries agreed to treat the Indians well and they in turn were to observe the same conduct. President Brigham Young instructed the missionaries to teach the Indians how to raise crops and livestock; further to teach them cleanliness, virtue, and truthfulness. The missionaries were to observe their promises and contracts with the natives—"Better that a man

return from the mission than to provoke hostilities." There were about 1800 Indians in the Las Vegas area at the time.

Enough food was raised the first summer (corn, beans, peas, melons) to help sustain the settlers until next year's crops were ready. In November they harvested cotton from the planting in July. Grape cuttings, fruit trees, and seeds were brought from California. The colony became almost self-sustaining.

Early in the next fall, a school was organized within the fort for both Indian and white children. The first teacher was A. A. Lemon. On January 10, 1856, a post office was established with William Bringham as postmaster. Lead was discovered about thirty miles away (Potosi Mine) and 9,000 pounds was mined and smelted. Most of this was hauled to Cedar City, Utah, and exchanged for provisions.

These hardy pioneers had to overcome a host of difficulties in building a settlement in this hot arid valley. For the first few weeks, they had little to eat except bread. The high temperatures made it difficult to work for part of the day, and there were few trees for shade or shelter. Some of the men went into the mountains to the west for timber, which they found about twenty miles from the Las Vegas Spring. Since no roads existed, it was tedious work to haul the timber to the fort site.

In spite of these problems, the fort became known to travelers to and from Salt Lake City and California. Many were entertained at the structure, including Church leaders, missionaries returning from the islands in the Pacific, federal officers, and explorers of the Colorado River. In February 1857, because of several problems that had arisen, President Young gave the missionaries permission to leave the fort and return to Salt Lake.

In 1862, the fort and farming land became the property of Octavius Decatur Gass. He developed the Las Vegas Rancho, used the adobe structures as headquarters, and farmed 800 acres. He and his wife, Mary Virginia Simpson Gass, revived the services offered the occasional traveler. The property exchanged hands in 1882 when it was sold to Archibald and Helen J. Stewart, who expanded the ranch to 1800 acres. After Mr. Stewart's death, Mrs. Stewart, with her children, continued to operate the ranch. For twenty-one years Helen J. Stewart was known as a gracious, intelligent hostess to those who traveled the southwest.

The ranch was sold in 1903 to the San Pedro, Los Angeles and Salt Lake Railroad Company, which became part of the Union Pacific system. As to the Las Vegas townsite, it was auctioned on May 15, 1905, starting contemporary Las Vegas. The Union Pacific Railroad negotiated a lease in 1944 with the

Daughters of Utah Pioneers of Clark County which gave the members of that organization permission to restore the remaining portion of the fort and convert it into a pioneer museum. The DUP covered the remaining portion with a protective canopy, installed a fence around the building, and made other improvements for its protection. A marker was erected designating the first post office, and they built a monument near the highway honoring the first missionaries.

For a few years the Elks Lodge owned the property where the fort stands. Upon their sale of it to the City of Las Vegas, city officials gave the Daughters permission to maintain the remaining portion of the fort as a museum. The city officials were very cooperative in painting, repairing, etc., for the protection of the building.

In 1972, a committee for the reconstruction of the Mormon Fort was organized under the direction of Don Saylor, Las Vegas City Planning Director. Others, including Daughters of Utah Pioneers, accomplished a great deal in planning the reconstruction of the original fort as it was in 1855. The project was submitted to the Nevada State Bi-centennial Commission as a suitable and worthy entry for the 1976 anniversary.

Now owned by the city of Las Vegas, the fort is no longer under the direct supervision of the Daughters of the Utah Pioneers, though that organization is still one of five women's groups that have incorporated as Friends of the Fort to maintain the pioneer heritage the fort represents.

The facility is open to the public three days a week.

ARIZONA FORTS

FORT PIPE SPRING

Pipe Spring, a spring of clear, cold water located 60 miles southeast of St. George, Utah, was undoubtedly used as a haven of rest for generations of Indians. In 1856, Jacob Hamblin, while leading a Mormon exploration party sent out by President Brigham Young to report on the Colorado River country, and to negotiate, if possible, a peace treaty with the Navajo Indians living south of the river, made the first camp at the spring by white men.

First settlers were Dr. James M. Whitmore, his eight-year-old son, and his brother-in-law, Robert McIntyre, who built a small rock house and established a stock ranch there in 1863. The two men were killed by cattle-rustling Indians in 1866, but the boy escaped and was later rescued by a scouting party from St. George.

Soon after the episode, President Young purchased the property from Elizabeth Whitmore, widow of Dr. Whitmore, for one thousand dollars, and Bishop Anson P. Windsor was sent to Pipe Spring to construct a fort for protection, and to take care of the Church livestock. Windsor's Fort, a two-story building commonly known as Windsor Castle, was constructed. The building was surrounded by log walls supplied with portholes, and two gates ten feet wide led into the enclosure. Fort houses were also erected.

Pipe Spring Fort was maintained as headquarters for a cattle ranch by various owners until 1920 when it was sold to the United States government, then restored and furnished in pioneer fashion. It is now a national monument.²

The well-preserved pioneer fort at Pipe Spring, Arizona, is a monument to the courage and foresight of the Mormon settlers who expanded their exploration and colonization efforts into this part of the southwest.

The picturesque fort, which now stands as a national monument administered by the National Park Service of the United States Department of the Interior, is located in the area known as the Arizona Strip just south of the interstate line of Utah and Arizona. The spring flows from the Sevier Fault and its water creates an oasis in the area in which semidesert plant and animal life exist.

FORT JOSEPH

A group of colonists called by Brigham Young, under the leadership of William C. Allen, settled here March 24, 1876. They erected a fort of cottonwood logs and mud. First known as Allen's Camp, the name was changed in 1878 to St. Joseph in honor of Joseph Smith, the Mormon Prophet. The people occupied the fort for several years during which time they lived the United Order. In 1923, the name of the town was changed to Joseph City. It is the oldest Mormon community in Arizona.

The town is beautifully located on the brow of a hill overlooking the Little Colorado River. Early in 1876, about two hundred families were called from Utah by the Church authorities to locate new settlements in Arizona and to act as missionaries to the Indians. They were advised to live the United Order and were divided into four companies in charge of George Lake, Lot Smith, William C. Allen, and Jesse Ballinger. William C. Allen located on the present site of Joseph City, and the first plowing was commenced there on March 25, 1879. The settlers made a ditch to carry water to the proposed townsite; they also built a dam, John Bushman cutting the first logs for

its construction. They erected a fort and organized themselves into a branch of the United Order, sharing all their possessions and working under a common leadership. Until they were properly established, occasional trips were made to the settlements in southern Utah, but they soon became self-supporting.²

IDAHO FORTS

FORT LEMHI

In the year 1855, about three hundred colonists were called to establish settlements in many parts of the west. One group numbering twenty-seven was called to locate among the Bannock and Shoshone Indians in northern Idaho in what was then known as the Oregon Territory. On April 7, 1855, Thomas S. Smith was appointed to take charge of this expedition. On May 15, he and others left their homes bound for the territory that was later to become Lemhi, Idaho. After arriving at the headwaters of the Lemhi River, President Smith and several of the brethren proceeded about thirty miles down the stream, and on the 15th of June selected a site for a fort and a tract of farming land to which the camp moved on the 18th. A ditch was dug, and water was run over the land that had been cleared of brush. Then, plowing about eight acres, they planted corn, turnips, peas, beans, and potatoes. This was the beginning of irrigation in the northwest.

Soon twenty-five cabins had been built and around them was erected a fort consisting of two sections: a timber stockade sixteen rods square, which surrounded the cabins, and a Spanish wall stockade enclosure the same size. The Spanish wall was made by first erecting a framework of planks into which was poured the native clay mixed with water. This wet clay, when allowed to dry, formed a kind of mud cement that was very durable.

Before long a blacksmith shop and a sawmill were built, and fencing of the land was started. When a detail of forty United States soldiers, commanded by Lt. J. Day, visited the mission in August in search of a band of Indians who had massacred a party of immigrants, they expressed surprise at the advanced stage of development found at Fort Lemhi.

At first the Mormons and the Indians were on good terms, the Indians manifesting their friendship by frequent visits to the Mormon camp. At the same time, the missionaries studied and learned the Shoshone language, and some of them were able to converse with the natives who often visited their homes begging for food and other items. Some of the brethren started to trade with the Indians, but because of occasional breaches on

one side or the other, it was decided that President Smith would transact any and all business between the two parties. Although the missionaries were advised to take the young Indian women as wives, according to the souvenir program issued at the dedication of the L.D.S. Idaho Pioneer Monument, only three did so, namely: Ezra J. Barnard, Thomas Day, and Richard B. Margetts.

In a letter to George A. Smith, William Burgess wrote: "We can have access to four tribes: Bannocks, Flatheads, Nez Perce, and Shoshones. . . . The Indians here are the noblest race I have even seen in the west. They are very friendly. They are not afraid of a white man as some other tribes are. They say the white men are their friends. I think we shall do good work here. We are learning their language as fast as we can. The Indians are very honest, or have been so far. When we wash, we sometimes let our clothes hang out for days, let our tools lay around anywhere, and the Indians coming and going daily. Not one thing has been stolen yet. They abhor a thief, comparing him to a wolf, and they think a wolf is the meanest animal there is."

Late in 1858, an uprising of Indians led to the abandonment of Fort Lemhi by the Latter-day Saints.

NOTES

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³History compiled by Loya Shields Beck.

⁴Don Carlos Johnson, *A Brief History of Springville*, 1900.

⁵*Mount Pleasant, 1859-1939*, comp. Hilda Madsen Longsdorf, Mount Pleasant Pioneer Historical Association.

⁶*Utah Historical Quarterly Newsletter*, Vol. 17, March 1967, No. 2.

⁷From history of Charles Willden by Jennie Jensen Hancock.

⁸History by Ethel S. Robb.

⁹*History of Iron County Mission, Parowan, Utah*, comp. Luella Adams Dalton.

¹⁰Milton R. Hunter, *Beneath Ben Lomond's Peak*, Deseret News Press, Salt Lake City, Utah, 1944.

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tion. Orson B. Adams was the presiding elder and leader of the company; he also supervised the building of the fort. Other men who returned were John R. Robinson and his son Richard A., John Topham, Marius E. Ensign, Robert E. Miller, Job Hall, Charles Hall, Joseph Barton, Samuel Barton, Orson Adams, John Prothero and his son Jonathan, and Benjamin Watts. Others came later.

The fort at Paragonah was one hundred feet square and two stories in height, with only one entrance. The lower walls were three feet thick and the walls of the upper story were two feet thick. It took approximately 374,000 adobes to build the lower story. There were no windows in the outside walls of the lower story, but in the upper story several were inserted which served as portholes. The dwellings were connected with the inside of the fort walls and extended all round the fort, each facing the center. Each family was given enough rooms to accommodate

sales in that section of the country. In about 1860, a townsite was selected and measured off. After living in the fort in safety until 1862, the people left its protective walls and built homes on the townsite.⁸

Fort Cedar

In November 1851, thirty-five men from Parowan settled in the Cedar City area and made a temporary fort of wagons placed in rows, the fronts covered with sagebrush weighed down with dirt to form a wall higher than a man's head and thick enough to stop an arrow. As spring came and the wagons were needed, a better fortification was planned, and work commenced. In 1853 a fort one hundred rods square was built, with walls three feet thick at the base, nine feet high and one foot wide on the top. A city plat of 120 lots was laid out inside the walls.

Of the 455 inhabitants of Cedar Fort, approximately 130 were men and boys physically able to help with the construction